THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

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A DEED AND A WORD.

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried,
Had called ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

—CHARLES MACKEY.

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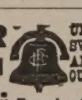

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REST.

Let us rest ourselves a bit.
Worry?—wave your hand to it—
Kiss your fingertips and smile
It farewell a little while.
Weary of the weary way
We have come from yesterday.
Let us fret us not, instead,
Of the weary way ahead.
Let us pause and catch our breath
On the hither side of death,
Let us launch us smoothly on
Listless billows of the lawn,
And drift out across the main
Of our childish dreams again.
Voyage off, beneath the trees,
O'er the field's enchanted seas,
Where the lilies are our sails
And our seagulls, nightingales.
Where no wilder storms shall beat
Than the wind that waves the wheat,
And no tempests burst above
The old laughs we used to love.
Lose all troubles—gain release,
Languor and exceeding peace,
Cruising idly o'er the vast,
Calm mid-ocean of the past.
Let us rest ourselves a bit.
Worry?—wave your hand to it.
Kiss your fingertips and smile
It farewell a little while.

—James Whitcomb Riley.

THE WAY TO PEACE.

Behold the way to peace, and to true liberty of spirit. 1. Constantly endeavor to do the will of another than thine own. 2. Constantly choose rather to want less than to have more. 3. Constantly choose the lowest place and be humble to all. 4. Constantly desire and pray that the will of God may be perfectly accomplished in thee and concerning thee. He that doeth this enters into the region of rest and peace.

Let not thy peace depend upon the commendation or censure of ignorant and fallible creatures like thyself, for they can make no alteration in thy real character. True peace and true glory are to be found only in Christ; and he that, seeking them in him, loves not the praise of men, nor fears their blame, shall enjoy peace in great abundance. By love of human praise, and fear of human censure, nothing but disorder and disquietude are produced.

The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest, but the humble and poor in spirit posses their souls in the plentitude of peace. He that is not perfectly dead to himself is soon tempted and easily subdued, even in the most ordinary occurrences of life. It is not by indulging, by resisting, our passions that true peace of heart is to be found. It can not be the portion of him that is carnal, nor of him that is devoted to a worldly life; it dwells only with the humble and the spiritual.—Thomas a Kempis.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 12, 1905

FOR BETTERMENT.

"How much we take, how little give!
Yet every life is meant
To help all lives; each man should live.
For all men's betterment."

The coming of the noted philanthropist, Dr. D. K. Pearsons, of Chicago, to the defence of John D. Rockefeller, is an event of considerable significance. There are many persons, of course, who will not agree with Dr. Pearsons that any proper defence can be made for Mr. Rockefeller. But all must admit that the country stands just now at a danger point. Dr. Pearsons says: "To the popular mind, excited just now by socialistic outcries, there is no wealth that is untainted. This cry of 'tainted money' is not just. It is unfair and not American. It has become the rallying cry of the socialist, the drone and the discontented member of society, who hates those whose talents of wealth exceed his own." As stated heretofore The Pacific believes that good will result from this discussion; that because of it men everywhere will examine into their business methods and will be more careful how they accumulate. All in all there will be an uplift of the consciences of men in the business world. But there is need of caution just now. Everywhere criticism is being leveled at men who have accumulated wealth in ways thoroughly honorable, and some of these men are smarting under the injustice which is done them. Men who have the ear or the eye of the public to any great extent need to-day to weigh carefully the words which they utter or print, lest they add fuel to the socialistic fires which are burning and precipitate immeasurable disaster.

There are not a few business men who are thinking, and some who are saying that there are preachers who are asking them to set up a standard in business which is not possible under existing systems and conditions. The Homiletic Review asks editorially: "Has the average preacher of to-day himself seen a clear way to put into practice the commercial righteousness that he justly condemns the rich man for ignoring?" The Review continues: "Certainly, however clear the principles themselves may seem, is not the practical task of adjusting commercial standards to the requirements of the golden rule one that may require generations of enlightenment and perhaps the creation of an entirely new social order? During the development of the higher standards that we are beginning to proclaim, the preacher who hopes to hasten their arrival will not usually have for his most imperative task the finding of a good way to drive rich men out of the church. He may and should lift up his voice against wealth unrighteously acquired, but that must be a process that always ends in an effort to instil into the commercial methods of such men the principles that will at length transform those methods into Christian processes." These words undoubtedly were written with the discussion on "tainted money" in mind. But we think of them in connection with other utterances on the part of preachers of the gospel. It is easier to preach than it is to practice. And business men not infrequently wonder when the preacher lays down the law as to conduct whether he, under similar circumstances, would do as well as they or their neighbors are doing. A great deal is being said these days about brotherhood, such a brotherhood as has not been very general in the past; but the query often is as to the practice of the spirit of brotherhood in all of the relations of life on the part of those who are advocating it. No one can conscientiously urge it on persons in other spheres who is not practicing it in his own sphere. It is just as reprehensible for the preacher to live selfishly in his sphere of life and work as it is for the business or professional man in his.

The present writer had the privilege one day last week of attending a meeting of the pastors of several churches of different denominations in San Francisco in which there was earnest consultation as to what could best be done to futher the interests of the kingdom of Christ in this city. There was a feeling that in one way and another the pastors and churches could be helpful to one another; and the meetings which were talked of under the direction of Dr. Chapman having been given up, it was thought that some arrangement between the pastors might be entered into which would advance the Christian work in the city more than it could be simply by individual effort. In order that nothing might be done unadvisedly and that the guidance of God might be had, it was decided to meet each Wednesday afternoon for a few weeks from half past 1 to half past 2 for prayer, the meetings to be held in different churches from week to week. The first one was held on Wednesday of this week in the First Congregational Church, and was led by the Rev. Dr. White, pastor of the Central Methodist Church. A notable thing in the preliminary meeting in the Y. M. C. A. parlors last week was the desire that the spirit of unity and hearty fellowship

which had sprung up during the last few months, as the evangelistic committee met from time to time, should not only continue but be fostered and made to lead to yet better things for the general good. The increased spirit of unity and desire for all possible co-operation which sprung up out of the union evangelistic services which were conducted in several cities on the coast by the Rev. Dr. Chapman and his co-workers is one of the most promising signs of the times religiously. Great good can come from it without any obliteration of denominational lines. It is something for which both ministers and laymen are much more desirous than they were a few years ago. Contact from time to time in various ways has shown how little the denominations differ, and on every hand there is the query whether through co-operation more effective work cannot be accomplished. People everywhere have been made to realize during recent years as they have been brought together in Christian work and have become thoroughly acquainted that they love those outside their denomination as much as they love those within and that if circumstances allowed they could co-operate in Christian work as well with others as with those of their own religious body. All in all the indications are that out of this knowledge and the urgent need of less wasteful methods of church work there will be envolved gradually a co-operation that will be greatly for the good of man and the glory of God. As long as there are different denominations it will be necessary for each to keep in mind denominationally the words of the Apostle Paul in his epistle to the Galatians, "Every man shall bear his own burden." But equally important denominationally also are those other words of Paul, "Bear Ye one another's burdens, and so fulfill the laws of Christ." It is gratifying to see growing on our coast that spirit which looks with as much interest and sypmathy on the work of others as on our own.

The Pacific Coast in Brief.

Very few people on the Pacific coast realize to what extent The Pacific ministers to all our Congregational interests and how great would be the loss were its publication to be suspended. The present writer remarked to a lady a few days ago that we could as well afford in California to lose one of our largest churches as The Pacific. The lady looked as if she didn't believe it. But it is true nevertheless, and the truth would become very apparent in a little while if we were without the paper.

From year to year a large amount of space is given in The Pacific free of charge to the various Congregational organizations engaged in the work of Christ's kingdom on the Pacific coast. We have reason for the belief that some of these, but not all, appreciate this, and value the paper as it deserves. Recently a lady in Southern California took occasion to speak of what certain organizations in that part of California owed to the paper in this respect. In contrast with this was mentioned a charge of $2 in an Eastern paper for a five or six line notice of a meeting in which our people all over the United States were interested. Perhaps after a while coast Congregationalists will come more generally to realize that our church paper is indispensable and will give it that support which it ought to have. Our prayer is that God may hasten that day if such a day there is to be.

Not long ago a minister in a certain religious denomination was called from an Eastern field to a pastorate on this coast. The religious paper of his denomination, published on the coast, told at once of the good work done by him in the East, congratulated the Pacific coast church on its acquisition and at different times after his coming spoke of his value as an addition to the Christian forces , all in all bringing the man into a standing and influence in his denomination on the Pacific coast such as he could not have acquired for a long time, perhaps never, in any other way. But the minister, we are informed, is so wedded to the East yet that he has not given the coast paper any recognition. He goes along in his work as if there were no coast paper, or if there were, as if it was not needed. The paper naturally is surprised and grieved at this short-sightedness.

Several hundred copies of The Pacific were distributed at the American Board meeting in Seattle and the paper received many compliments from Eastern people who were in attendance. Not a few were surprised that the coast had such a paper as The Pacific and the opinion was that it was exerting a large influence for good. One of the secretaries of the American Board said to a California delegate: "You must not allow that paper to go down. It is very valuable in the church work." Since the Seattle meeting we have had many pleasant comments on the extensive report given by The Pacific, the addresses published therein being widely regarded as well worth the reading. The Seattle papers gave large space to reporting the meeting, but it is mainly through The Pacific that the valuable addressess have extensive circulation beyond the reach of the dailies. Daily papers are quite local nowadays in their circulation. Knowing that the Seattle dailies were not much read in Tacoma we sent for distribution there 150 copies of The Pacific containing the address by President Capen on "Save The World to Save America." Copies were sent also to Everett; and at the meeting of the Southern California Association about 200 copies were distributed so that that address might have as wide a reading as possible beyond the homes into which the paper goes regularly.

The Rev. C. R. Brown pastor of the First Congregational Church of Oakland has been chosen by the ministers of different evangelical demoninations in Oakland to represent them in the Central Labor Council as fraternal delegate. Several months ago the Rev. Dr. E. P. Hill of the First Presbyterian Church of Portland was chosen for such a representation by the ministers of Portland. After three months' experience Dr. Hill said: "These three months have given me some of the richest experiences of my ministry. I have not preached to them. I have not tried to get them to come to church. I have simply gone to the Council as delegate to help in any possible way. The men in these labor councils are demanding justice, not charity. They are emphasizing the brotherhood of man. I have found the labor leaders here intelligent, fairminded and dead in earnest. The ministerial delegate who will go to them with a modest genuine desire to help will get from them more than he can give." There are not less than fifty cities in this country in which there is now a relation of this kind between ministerial associations and labor councils. The fraternal delegates have almost every privilege except that of voting. They cooperate in various movements for the welfare of the community. The re-

sult has been more cordial relations between the churches and the labor organizations, and it is confidently expected that enlarged good will come therefrom.

The evangelistic meetings conducted in Seattle by the Rev. Dr. W. J. Dawson, the noted London preacher, were without much appreciable result. Good doubtless was done, for God's word never returns unto him void; but the city was not moved in any such manner as had been hoped it would be; the results were not at all commensurate with the effort put forth, and there was disappointment both for the evangelist and for those who had been most instrumental in inaugurating the work. After the meetings had been going on for a few days one friend wrote: "They are out of time; too soon after the Chapman meetings; appeals differ, but there is enough likeness to put them side by side." The daily attendance at the opera house was not more than 300. On the part of the church people—perhaps on the part of people in general—there was a disposition to compare Dr. Dawson with Dr. Campbell Morgan. In no way did he measure up to the latter. For some reason not a few had expected that he would, and to all such disappointment with its disheartening effects came at once. Although there were many things peculiar to the place and the meetings themselves which contributed to make the effort practically a failure it will not be without effect on the evangelistic movement in general. The Seattle meetings under Dr. Dawson will be used of course in support of the contention that the old-time evangelistic methods are losing their power. The sermon of Dr. Dawson's on "Self Surrender, the Secret of Christian Conquest," published in our columns last week, shows him to be a preacher with ability. This is indicated also in the volume of sermons entitled, "The Evangelistic Note," and more especially in "The Reproach of Christ, and Other Sermons," which contain sermons given by him while a pastor in London. When we read that volume of nineteen sermons two years ago we were much impressed by nearly all of them, notably so by the sermons on the following topics: "The Immortality of Capacity; The Fear of Self; The Silence of God; Untempered Judgments; The Word; The Survival of Memory." Having read some of these sermons the Rev. Dr. Hillis asked him to publish them, and they met with gratifying reception. In our Seattle Letter this week Dr. Dawson's sermons are spoken of as strong sermons, and some reasons are given for the poor results.

The Religious World.

It is stated that the Rev. Dr. Torrey is to begin his evangelistic campaign in this country in Philadelphia in February, and that Mr. John Wannamaker will give large financial assistance.

In an article in The Ram's Horn the Rev. Dr. John Balcolm Shaw, one of the leading Presbyterian ministers of this country, calls on the church to lead the ethical revival which is now apparent everywhere. Dr. Shaw well says that the pulpit ought to preach to the consciences of men as never before, and that "when we have a revival of straight preaching we shall have come to a revival of morality in the pews." With reference to the better moral example which the church should set in its own affairs and dealings it is said that affairs are sometimes conducted within the church by business men "in a manner which would make those same men blush if they were their own private affairs."

The Rev. Dr. Doremus Scudder, of Honolulu, passed through San Francisco last week on his way East where he is to spend several weeks speaking in the interests of the work of the American Missionary Association. Dr. Scudder will speak at the annual meeting at Worcester, Massachusetts, October 17th-19th, and will then visit some of the leading churches. It is stated that the A. M. A. will go up to its annual meeting this year about $100,000 in debt, of which amount $30,000 has accumulated during the last year. Largely this is due to the taking over from the Home Missionary Society of the work in Hawaii. The A. M. A. works among the Negroes, the Indians, the Chinese and the Japanese in the United States. Its work is a highly important one, and it is to be hoped that its treasury will not long remain depleted.

D. L. Moody was once asked, "What would you do if you were a pastor in a town where there are five churches and room for only one?" His answer was: "Get out mighty quick. No power on earth can make me believe it is God's will that a Methodist and a Baptist and a Congregationalist and a Presbyterian and an Episcopal church should be in one town where there is not room for more than one or two. There is scarcely any difference in their creeds, and it is a waste of time to be preaching in such a town. I believe that sort of thing is the work of the devil." We do not believe that Mr. Moody has changed his mind in this respect since he passed on into the higher life; and doubtless no one rejoices more than he does over the growing spirit of unity which is gradually bringing the denominations to that position where there will be a universal desire to put the church of Christ in the best workable condition in every community.

In a recent sermon the Rev. Dr. Horton, of London, remarked that he had during his vacation been living on a diet of criticism passed on the Church and Christianity. Among the criticisms were the declarations that the ministers preach poor sermons, that the hymns are unreal; that the Church is not facing the facts of life; that its members are largely stiff and conventional; that the poor are not properly cared for, and that there is too much concern about dogma. Concerning the statement that the Church is not facing the facts of life in the world in which it works Dr. Horton said: "There is truth in that criticism, no doubt, and we must meet it by responding to the call of truth and duty as it comes to us to-day. I will pledge myself—will you pledge yourselves?—to shirk no truth that is placed before me by Christ, to shrink from no pain in surrendering what I cherish if truth demands it. I will pledge myself to go straight against the evils of the time where I can see them, and where I can understand any method of opposing them which may be approved by God and be effectual in practice." In an appeal for personal purification Dr. Horton said: "Christ comes to his temple, your hearts. He lifts the scourge of small cords there. What is it that defiles your heart? * * * There is no cleansing of the Church except by cleansing of the men and women who compose it. Every lash of the whip of Christ falls upon an individual conscience, and is an appeal

to an individual soul." Concerning the difficulty in coming into sympathy with the hymns he said: "The reason why it is so hard to be perfectly in sympathy with the hymns is, of course, that the hymn is generally the outcome of some ecstatic moment of spiritual experience, when the saint or poet has been admitted to the presence of God, and there wells up in his heart a little lyric of confession or joy." In this connection the suggestion was that his congregation make its singing absolutely real, each one true to himself or herself, by keeping silent if the hymn did not express their thought and by singing with passionate devotion when it did. All were urged, however, to strive to live up to the heights of the spiritual life expressed in our noblest hymns.

Known by many persons in this country through his novels and other books was the Rev. Dr. George MacDonald, of Scotland, who died recently in that country at the advanced age of 81 years. In announcing his death the London Examiner says: "The news will rouse many memories in the minds of our older readers, and we hope it may send many of the younger ones to make acquaintance for themselves with one who was both poet and seer. George Macdonald is not known as he should be to the present generation. Though many of his writings will perish, he has won for himself a permanent place in Scottish literature, and the work that he did in broadening theological thought in this country should never be forgotten. He was educated at Aberdeen, and at the Independent College, Highbury, and was for a time a Congregational minister; but his teaching was in advance of the time, and his orthodox congregation found it partly offensive and partly unintelligible. He, therefore retired quietly from an impossible position, and became a kind of religious free lance, teaching men wherever he could, both by pen and voice, the truth that God revealed to his soul. He is, of course, best known through his novels, which have in them as much sermonizing as fiction, and some of which are too Scotch for the average English reader. But some of his best work is to be found in his poems, and as a writer for children he achieved real distinction in a most difficult sphere. He was greatly influenced by Alexander John Scott, a most remarkable but forgotten character, and by F. D. Maurice; and, along with this latter, he did as much as any one man to break down the preponderant Calvinism of the churches during the last century, and pave the way for saner and truer conceptions of God, and of his dealings with men. He was a born preacher, and the popular form in which he cast his teaching brought it home to many a fireside. His spoken word was instinct with passion and poetry, but for that very reason often above the heads of his readers. For some time past he has been living in retirement, but the following well known description of his rich personality will recall him to many of those who knew and loved him: 'A tall, impressive-looking man, a little high-shouldered, and not without a tendency to Scotch gauntness, the head well shaped, the features fine, the whole expression noble; hair long and flowing to the shoulders, full beard and moustache, which, like the hair of the head, was grizzled.'"

The statistics of the Methodists show that for over ten years, 1890 to 1900, the average salary increased nearly 25 per cent. The average contribution of $3.78.

Busy World Notes.

The national convention of the American Anti-Saloon League to be held in Indianapolis, November 21st to 25th, inclusive, is to have a fine array of speakers. The following named persons have already consented to be present and deliver addresses: Governor Hanly, of Indiana; Bishop Luther B. Wilson, of Chattanooga, Tenn.; Rev. Father James M. Cleary, of Minneapolis; Mrs. Florence D. Richards, of Leipsic, Ohio; Rev. Howard H. Russell, D. D., and Dr. Louis Albert Banks, of New York City. The committee is negotiating with others of equal prominence.

According to a recent interview President Hill of the Great Northern railroad regards the recent Chinese boycott as highly disastrous. He is quoted as saying: "If all the other nations on earth closed their doors to American goods it would not be one-half as bad as Chinese exclusion alone. The people are foolishly patting themselves on the back over the so-called American invasion of European and Oriental markets; meanwhile other countries say nothing, but have practically monopolized the trade." There are those, doubtless, who have been led to believe by what has been said in the newspapers now and then that the danger point in this boycott had been passed some time ago. But that is not the case. On Tuesday of this week the information was such as to cause the San Francisco Examiner to say: "China's boycott is far from being ended. United States Consul-General to Canton declares that it still exists and that Americans must be careful as to oriental trade."

Commenting on General Booth's scheme to send five thousand families as emigrants to Australia, and the fact that he has already secured twenty thousand acres of land to that end The Examiner, of London, says: "The offer has been greeted with enthusiasm by various authorities in Australia, and there will be no difficulty in supplying any amount of land if emigrants of a suitable class are forthcoming. The scheme is part of General Booth's great plan for social regeneration, and certainly deserves to succeed. One cannot but feel, however, that it casts a serious reflection on our statesmen and social reformers at home. Emigration on a large scale is not a good thing for the country from which the emigrants come, as witness the case of Ireland. These 5,000 industrious families can in one sense easily be spared, but in another not so easily. Their economic value to the country is not to be replaced all at once, and the question arises: are there no vacant lands in Great Britain that they might occupy and turn to good use? It must not be forgotten that of all reforms which this country cries for, reform of the land laws and of the game laws is urgently needed. Until this is secured all other social reform will be of the nature of a palliative, and will not touch the root of the evil. Is it too much to hope that the next Government will have the courage to attack great questions like these in a spirit of real statesmanship? If General Booth can but point the way to something of the kind he will have builded better than he knew."

A religious conference of considerable significance will be held in the halls of the University of Illinois, at Urbana, next week. It will be in connection with the installation of Dr. Edmund J. James as president. The special topic for consideration will be "The Religious and Moral Education in State Universities."

Professor Kelsey, of the University of Michigan, will give an address on, "The State Universities and The Churches;" President King, of Oberlin, one on, "Obligation of the Church to its Adherent in the State University;" President Thompson, of Ohio State University, one on "What Religious Education May the State University Undertake?" We quote from a circular announcement: "The general neglect of religious instruction in our entire school system is causing much serious concern among educators to-day, and nowhere is it so pressing as in the State Universities, where, owing to our theory of the separation of church and state all specific religious instruction is done away with. This does not mean, of course, that the institutions are in any sense irreligious. At the University of Illinois, for example, is the largest and best conducted college Y. M. C. A. in the world and the large majority of its members are members of the church. On the other hand, however, it is a fact that there are thousands of young people for whose religious training the representative religious denominations are doing next to nothing. What is true of Illinois is true, in a general way, of all the State Universities located in the Middle West, and their rapid growth makes the problem yearly more pressing. To-day, the six largest State Universities in the Mississippi Valley, according to President Prichett's article in the last number of the Atlantic, have two thousand more students than the six most prominent private institutions in the East. Attempts are already being made among the State Universities, to provide for certain forms of religious instruction. For example, at the State Universities of Michigan, Kansas and Missouri, among others, the Church of Disciples maintains Bible Chairs or Church Houses. College pastors are maintained in several institutions, the latest instance being a work of this kind supported by the Presbyterian Church in the University of Kansas. In North Dakota it has been voted to transfer the denominational school bodily and affiliate it. Important plans are being put into operation at the University of Illinois. Already the Illinois Synod of Presbyterian Church has decided to employ a college pastor, and the Episcopal Church has established a guild house for boys and a church home for girls, putting a deaconess at the head of the latter."

The Century Magazine for October contains the first of a series of articles entitled "With the Empress Dowager." Miss Karl, the author, lived for nearly a year in the imperial palaces at Peking, where she saw the empress daily and was in constant association with the ladies of her court. She was present at state and religious functions, and received from the empress many marks of confidence and favor. Articles from such a source are of course interesting and informing. Among the valuable articles in the October Century Magazine is one on "Economy in Food." The article says truly: "For the good of the individual and the benefit of the community there should be a just appreciation of the part which the daily diet plays in the running of the bodily machinery." This article will help toward that end. Among many statements well worth worth quoting is this: "The heavier meats of our daily diet can be advantageously replaced in part by lighter articles of diet less rich in proteid, and with more frequent addition of green vegetables, fruits, and corresponding articles of food, less prone to yield objectionable decomposition products."

CONDITIONS IN INDIA.

A Missionary Address by Rev. H. G. Bissell of Ahmadnagar, India.

"Every year the Occident is learning more about the Orient. The world is so reduced in dimensions that no one part of it can live unto itself. The spirit of the age seems to be to look for the best that is to be found everywhere. Standing here at the entrance to the Golden Gate, with the opulence of nature seen on land and sea and in the sky, I want to cite some of the attractions of the land of the Trident, the land which produced the 'Light of Asia,' the real 'Garden of the Gods,' with its hills, rivers, valleys and groves inhabited by and named after the unnumbered deities, with its high mountains, which aim at the stars if they do not quite touch them; its grand rivers, running with water really sacred to the parched plains they pass; its varied climate making a home for the eternal snows in the north and in the south flooding field and forest with varied life and light, making the tropics the unsurpassed abode for plant, or beast, or man; with its two hundred million people, differing in voice and race, color and costume, occupation and language, literature and religion.

"The farmer and the mechanic at work untouched by modern machinery, patient with the soil and climate, producing fields of rice, cotton, wheat and millets, or exhibiting choice handiwork in wood, metal or silks, which bespeak weeks of toil, or erecting mosques and carving temples in the mountains to be classed among the world's wonders; its great centers of business, like Calcutta and Bombay, which two furnished last year a commerce worth $500,000,000 to the world, its railroads, telegraph, postal service and newspaper, swinging the empire into line with other nations; its children of the forest, exclusive and alone, shunning civilization and taking what nature will furnish for food, clothing and lodging; its students of law, literature, history and religion, caught by the ambition of learning, who will begin next semester a course in Bombay University, or cross over to enter Oxford or Cambridge; its men of primitive professions, the wandering mendicants and physicians, devoid alike of reason, raiment and remedies, offering herbs, roots or nuts diluted with incantations; its cultivated physicians, with a large private practice or an appointment from the government, working in modern laboratories over the vexed problem of the epidemic germs; its cultivated lawyer, admitted to the bar, and its learned professor in his chair, all products of the native soil; its childhood stepping over youth and attempting to enter manhood before entering the teens, while 70 per cent. of the children born in India die before they are two years old, and widows under eight years of age are numbered to eight millions. Childhood and parenthood are merged in one. Its superstitions, customs and ignorances shut up and wear away the life of womankind, until we almost believe that it were better for the babe to be thrown to the river or the widow to burn with her husband than to lead this after life which has for them only crusts and curses.

People of Religious Instinct.

"Its religious books are compiled by men reaching after God, defining the duties and relations of men with a minuteness surpassing the Jewish codes. Religious books written by man cannot be without imperfections. The religion in the page and the religion

in practice may not always agree, but the written and unwritten controlling religious thoughts of the Hindus have produced men of genuine piety and unselfish yearning for the regeneration of India, while they have molded into a distinctive form a people of a religious instinct, all of whose activities are closely allied with religious instructions or practices. To us have come down the Old and New Testaments what were some of the religious writings of the Hebrew people and of the early Christian Church, distinctively Oriental. These we approach with reverence and with certain laws of interpretation; but why not have the same sympathetic attitude toward all writings collected for the guidance of man's spiritual nature belonging to whatever people? Religion has always been the strongest factor in the life of the human race. There are instances in India all too prevalent of the pitiable degeneracy of the spiritual into the formal and the moral into the sensual. This is acknowledged by the thinking Hindu public and by the press, and a cry is being raised of 'Back to Hinduism,' which is a hopeful sign. Christianity is stirring the Hindu people to religious activity, which consists in efforts to eliminate the degenerating elements, the accumulation of generations of practices not prevalent from the first, and an effort to reiterate in more Christian terms some of the better things which Hindus with high aspirations desire for their people.

"The followers of Zoroaster, of Buddha, of Krishna, of Mohammed and of Christ are comparing notes freely in India as never before. But with all the color and life and sights to charm are the poverty, the suffering, the ignorance and the oppression seen all through the land; the repulsive lepers, the neglected incurable, the blind, the lame, the lunatic, without shelter or care, the famine-stricken in the past, deserted, dying or dead, the victims of the plague locked up in their houses by fearing relatives, or secretly buried before life was extinct, or left anywhere, groaning for help and dying alone, men, women and children. There are the throngs annually crowding from far and near, many footsore and feeble, joining the pilgrimages to the sacred shrines of their gods. At the temples they madly rush into the dark and dirty presence of hideous forms—mothers taking their frightened babes, sons holding to their feeble fathers, the Magdalenes and the libertines with the seekers after God, the flippant and the expectant—all in their own way feeling after God or else without God or hope, returning again to their meager existence of animals. In home, in market place, in field, in office, in temple you know something is lacking. Was it on multitudes like these that our Lord once looked and was moved with compassion because they fainted and were scattered abroad as sheep having no shepherd, for whom he made the appeal to the disciples, 'The harvest is plenteous, the laborers are few, pray ye the Lord of the harvest.' With all the beauties of Palestine, nothing so attracted him as the people in their need. So it was with his followers in India. The attraction is the people, the people without the gospel.

Upbuilding the Castes.

"What is the gospel doing for them? Here are a few results. Some years ago a low caste, ignorant man in a village six miles north of Ahmadnagar heard the gospel. After a period of waiting and thinking he was baptized. The low castes are the street sweepers and errand men of the town. They are paid largely by voluntary contributions of bread, begged from the higher castes from door to door. They are the abject slaves of the town people. This man came to the city for better employment, attended church, educated his children in mission schools. A daughter is now a Bible woman in Bombay, a son became a conductor on a train, a grandson fitted himself as hospital assistant, and a granddaughter studied in the mission girls' school at Ahmadnagar, then in the government school in Poona, under a Christian superintendent, and finally in Wilson college of the Free Church in Bombay. She is today one of the high grade teachers back in the Ahmadnagar school. At the social congress held in Bombay last March, during the time of the national and industrial exhibit, at the request of the leading Brahmin pleader of Ahmadnagar, she wrote and read a paper in English before a representative body of Indian ladies, largely non-Christian and of the higher classes. She is a maiden lady, thoroughly respected and of good influence.

"The superintendent of the vernacular department in the same school is a capable and very attractive Indian Christian young lady, whose life story is parallel to the above, and who is without a peer in Western India as a lady of culture and Christian graces.

"A young Brahmin was converted in Ahmadnagar. His people disowned him; they employed detectives to kill him. He found shelter with the missionaries, attended school, gave promise of ability, and was chosen vernacular editor of our mission paper. His daughter was the first young lady in the Bombay presidency to fit herself for entrance to college. Last March, when I left, she was superintendent of three important schools for non-Christian girls in the city. Another daughter is studying nursing in a Christian hospital, and the next is in a training institution fitting herself for teaching.

"Another young Brahmin was baptized in Ahmadnagar. His parents went through certain funeral rites, considering him as dead to them. They refused to see him. He found his way to the missionaries, he studied in mission schools, later joined the theological class and became the honored and beloved pastor of the Bombay Congregational church. His son, Rev. Sumant Karmarkar, graduated at Hartford Theological Seminary and is a leading figure in mission projects of all kinds in Bombay. His daughter is a charming Christian lady of high character and of Christian influence among the wealthy and learned circles of Bombay and other cities. For several years she carried on charitable schools for the street gamins in certain neighborhoods in Bombay. There are the countless mothers, wives, daughters and sisters making and adorning Christian homes in many parts of that country. There are the Bible women, visiting and preaching among the homes, the makers of new India. It was of these that Lord Havelock so nobly said as he stood at the graves of Lord Lawrence and his brave men who stayed the mutiny: 'These women with the Bible in their hands, these are the real defense of India.' The gospel is arousing India to self-consciousness. It is emancipating woman from the hopeless, helpless life which is a thralldom not easily comparable with the oppressions of womankind in any other land. The mishaps of the family are attributed to her. She is discouraged from moving in public circles. She is shut out from avenues of information, travels little, thinks less and has a round of life frequently circumscribed by the four ever-present subjects of births,

marriages, funerals and pilgrimages. The strict observance of rites connected with these events limits her world. The girls and the women of India, their condition and their need, are attracting persons and purses in America, and will until the last page of their redemption is written."

GLIMPSES OF THE FOREIGN MISSIONARY FIELD.

A children's branch of the North India Bible Society has been formed. Its contributions in 1904 paid for printing 16,000 copies of the Gospel of John. Every child now has an intense interest in the fruit of circulating those little gospels.

The revival among the Khassi Hill people connected with the Welsh mission in Assam has taken the form of the most intense joy in knowing Jesus Christ and his work. Rev. J. Pengwern Jones writes from Assam to the Madras Patriot of July 5: "The revival in its present form cannot last, but the effect of it will never be effaced, never!"

The Industrial Mission of the South American Missioary Society at Quepe in Chile works among the Mapuche Indians. But neighbors profit by its meetings. At one of these meetings two Canadians, two Irish, three English, and two Americans were present, besides Chileans and Mapuches. All joined in singing hymns from the Spanish Hymn Book published by the American Tract Society.

A committee has been formed in the United States to aid in extending the capacities of the North India School of Medicine for Christian Women. The school is located at Ludhiana in the Punjab, where it has been doing good work for ten years. The acting treasurer of the American committee is Rev. Franklin B. Dwight, who may be temporarily addressed in care of the Bureau of Missions, Bible House, New York.

In 1850 the Wesleyans had a church membership in Cape Colony of 4,365, English and natives together. When the conference was organized in 1882 the membership was 29,886. At the end of 1904 there were 9,454 English and 113,059 native members, including probationers. Adding to these those connected with the W. M. S. in Transvaal and Rhodesia, the full-blooded Africans in the Methodist Church of South Africa will be found to number about 120,000.

The great barrier of Islam, which makes Arabia as impenetrable as Tibet, can only be pierced by the direct intervention of the Holy Spirit. Representatives of the Arabian Mission of the Reformed Church of America, of the Mission of the United Free Church of Scotland at Aden, of the Church Missionary Society at Bagdad, and of the Danish Mission in the South unite in asking special prayer for Arabia and the Arabs. Here Christians everywhere can help.

A missionary of the A. B. C. F. M. reports that one of the chief obstacles to his efficiency at Beira, Portuguese East Africa, is—not fever, but the liquor trade. Rum is sold to natives without conscience and without limit. A similar license exists in German Togoland, on the western coast of the continent. Imports of spirits in Togoland increased $152,000 in 1904, raising the total liquor bill of the colony to about $420,000 (1,750,000 marks). The nations permitting the infamy are both "Christian."

The school teacher of the Swiss Mission Romande at Shilouwane in the Transvaal astounded the missionaries in April by saying: "Sunday afternoons we Christians have fallen into the habit of sitting still in the village. It is a waste of time, and we have resolved to go out every Sunday to persuade men." Thereupon three groups of church members were organized to visit neighboring villages on Sunday. Peter would say of this: "Behold, the Holy Spirit is given to the Africans even as to us."

Every four years the principal foreign missionary societies of the continent of Europe meet in conference to exchange views and experiences. The eleventh of these conferences was held this year at Bremen, May 29 to June 2. Twenty-six societies were represented by forty-three delegates from Germany, France, Switzerland, Holland, Denmark, Sweden and Norway. The report of the meetings is like a sudden glimpse of unseen forces working shoulder to shoulder with our own little army at the front.

The London Missionary Society, the Presbyterian Board (North) and the American Board have given effect to a scheme of co-operation for higher education in North China. The first named society has established a medical college and hospital in Peking, the second a theological seminary, also in Peking, and the third a college of liberal arts at Tungchou, 12 miles from Peking. These union colleges serve the needs of all three of the missions and of other missions too, with an economy and efficiency which is an object lesson.

The missionary spirit is a pervasive force, if men will only let it control them. Rev. F. Kern, a Moravian missionary now at Bethlehem, Pa., returning to Nicaragua, was born in Labrador, the son of Moravian missionaries. Mrs. Kern was born in Africa, the daughter of Moravian missionaries, and each of them have brothers and sisters in different Moravian missionary fields. The quality of this misisonary stock may be surmised from the fact that Mr. Kern has been putting through the press in Germany the New Testament in the Moskito language.

Rev. J. G. Dunlop of the Presbyterian Mission in Japan has been in Manchuria helping the Y. M. C. A. in its army work. He dined at a Japanese officers' mess, where the Christian major in command called on one of his subordinates, also a Christian, to return thanks at the beginning of the meal. He says the Japanese consul at Newchwang and the Japanese assistant commissioner of customs are noble Christian gentlemen. They give time and money and thought to the cause of Christ among the soldiers. Of the Y. M. C. A. there he says that for life and usefulness it beats any Association he ever saw in America.

King Andereya, of Bunyoro (Uganda Protectorate, Africa), recently wrote to his former missionary teacher (of the Church Missionary Society) as follows: "I am writing to tell you that I send you an offering to God for his church, that is 100 rupees. For today I have come into possession of my portion of the yearly taxes. Who is it that has given me greatness and glory and riches, all to be possessed by me? Oh, my father, it is well that you should pray for me without ceasing that he may grant me wisdom to walk ever in his path of righteousness, and that I may ever fear and love him. I praise him much that he has given me today these tokens. Farewell my father."

The Fang tribe, in Africa, are about as headstrong,

self-sufficient, hard-hearted men as one can find. A missionary of the Paris Society, stationed in the French Congo region, recently had occasion to speak to one of this tribe who is an earnest Christian worker but who some years ago, after joining the church, committed a sin which has just now come to light. The missionary told him that his guilt was increased by concealment, and by repeatedly partaking of the holy communion with unconfessed sin on his soul. Then something happened which was like a miracle. This sturdy man of thirty stood still, unable to speak, while tears welled from his eyes and wet his cheeks. The missionary himself was profoundly moved, for he saw then what he had not hoped ever to see—a Fang weeping for his sins.

The apportionment plan of raising funds for missions is proving as successful in the Protestant Episcopal as in the Methodist Church. In four years there has been a distince advance in every diocese and missionary district; the increase of offerings ranging from 25 per cent in some of the more wealthy dioceses to 4,000 per cent in Alaska. The Basel Missionary Society reports among its receipts for the last year $58,250 paid into its treasury from the profits of the affiliated missionary industrial agencies. The Secretary of Moravian Missions (at Bethlehem, Pa.), lately received a letter from a lady whose name is not published, asking about the mission to the Tibetans. After a little correspondence the lady sent her check for $1,000 to be used in the Tibetan field. The silver and the gold belong to God, and such a gift, brought as by Elijah's ravens from a total stranger, is holy. Many people have money which they can afford to spend for joy. Here is a hint for such: A lady recently wrote to the S. P. G. in London, "I have money; you have men. Let me provide for one of them to be trained for holy orders. I have only helped one man personally before, and his joy was and is so great that it makes me wish to help another." On the whole this hint is for those also to whom gifts imply self-denial.

UNITED STATES SENATOR FLINT.

BY M. S. CROSWELL.

The writer first met Attorney Frank P. Flint in 1897 at his private law office in Los Angeles. The interview was strictly for business. That was promptly arranged. The result stopped a railway corporation from completing an outrage attempted in the Superior Court. Since then the law firm of Flint & (Donald) Barker have done further good and faithful service. The relation of attorney and client has always been satisfactory and cordial.

Attorney Flint quickly discerned points, merits and equities in a case. He saw, at once, what could be done about it. Hence promptness in action. The moral bearings did not escape him. He gave the impression that the right should win, but wrongs never. He has maintained a high standing professionally. He is easily the peer of those who have reached the Governor's chair from Los Angeles county.

Allen & Flint constituted the law firm until Attorney Allen was elected judge of the Superior Court. With the access of Attorney Barker, the firm has kept to the front in intellectual acumen, clear perceptions and high ethical ideals. If any loss, it is of the versatility of the judge to reverse himself.

Mr. Flint has taken active interest in politics. His brother, Mott H. Flint, is now postmaster of Los Angeles. Together they command a large influence and following. While not the "machine" nor the "organization," they have not antagonized dominant party "leaders."

Attorney Flint has been on good terms with the railroad companies and virtually had their support. Still he prizes his own manhood above the enticements of corporations. If an issue was made against the interests of the people the senator would do his duty (as he saw it) to his constituents. He had the good fortune to be preferred to Mr. Bard by many interests. His personal following was powerful, and it may be that Senator Bard unwittingly pushed Mr. Flint as his competitor to the front. When Mr. Bard became senator Mr. Flint was United States District attorney and candidate for a second term. Senator Bard made the fatal mistake of recommending another (who voted for his election.) Thus the Flints and a mighty force in the party were antagonized. doubtless they were a little "sore" over that incident. At any rate they improved an opportunity to the satisfaction of themselves and many others.

Both gentlemen are highly esteemed for their good qualities. Ex-Senator Bard retains the sincere regard and confidence of this Southland. His high ideals of manhood will remain a rich legacy to aspiring young men. Senator Flint knows well how to find the safest stepping stones. He is not likely to make a slip. He is still young, worthily ambitious—sees the spurs, he is determined to win. He has been a member of a Presbyterian Church for many years. Is now on the board of directors of Occidental College, is a trustee of the Y. W. C. A., director in the Los Angeles National and Equitable Savings Banks and president of the Metropolitan National Bank.

Though well up in the educational, religious and financial institutions of his city, he does not deem himself "too old to learn." He works and studies for what is needed and best. His visit to Mare Island and lately to Indian reservations indicate his purpose to be thoroughly informed. Soon after his election he stated: "I trust that my official career, as one of the representatives of this state, in the Senate of the United States shall be such as to justify the action of those who supported me for this position and that I shall continue to merit their confidence and esteem." We will "take him at his word." He would scorn the man who should intimate that his word is not as good as his bond. So let your readers and the people give him full confidence and hearty Godspeed as he prepares for his senatorial duties. If any have proper occasion for his influence at Washington such can feel assured that communications will receive from him all due courtesy with patience and discretion.

The yearly allowance of the Mikado, which is at the same time that of the whole imperial family, is now $1,500,000. Beside, he has the yearly income of $500,000 from the interest on the $10,000,000 which was given to him from the war indemnity received from China ten years ago; of $250,000 from his private estates, which amount to $5,000,000 or more; of $500,000 from the forests, covering an area of 5,124,873 acres and valued at $512,487,300, at $100 an acre; in all $1,250,000. Thus his yearly net income amounts to $2,750,000. There are in all sixty members of the imperial family, inclusive of eleven married and four widowed princesses, who are members of the family by marriage.

SEATTLE LETTER.

C. R. G.

American Board Aftermath.

It is safe to say that no meetings held in the Pacific Northwest since the Pacific Coast Congress of May 1903 have left such a deep and wholesome impression on the community as the recent meetings of the American Board here. People are still talking about them. For many it was the first time they had attended a missionary gathering of such magnitude, and they were impressed with the solidity of the Board's organization, the type of men who make up the official membership, the character of the missionaries who represent the Board and the churches in the foreign fields, the breadth of vision from the missionary standpoint, and the sweep of the Board's world-wide activities. We believe the meetings here won many new converts to the cause of foreign missions. Hereafter the American Board will have to regard its "constituency" as reaching from the Atlantic to the Pacific.

It is gratifying to the Seattle pastors and people to know that the officials of the Board themselves regard this first meeting on the Pacific coast as a decided success. Wise heads which had been shaking with doubt since the meeting was first appointed for Seattle, began nodding with hearty approval, when several hundred met the Board's special at the station and as the meetings got under way the heads nodded still faster, and they are still nodding. It is gratifying also to hear a Chicago pastor who was at the Board meeting say through the press, "It was no mistake going to Seattle. Hospitality knew no bounds. Rev. E. Lincoln Smith with his committee, proved to be the prince of entertainers." Dr. Smith's co-workers gladly acknowledge their indebtedness to him for the masterly way he served as chairman of the General Committee of arrangements. With all he has had on hand plans in connection with the Board meeting, and the Dawson meetings that followed, and a new church building in process of erection, and the Board of Education of which he is a member, to say nothing of the ordinary church and parish work, his friends have wondered how he ever found time to prepare such an admirable address of farewell for the closing hour of the Board's sessions. It must have come as an inspiration. Another Smith who deserves special mention for his valuable services during the Board Meeting, is Everett Smith, Esq. Chairman of the Entertainment Committee. He practically gave up his law practice for about a month to serve in the interests of the Board's delegates and guests. His was not an easy task. The patience and courtesy which he invariably showed in providing for more than 300 guests should win for him at least a thousand new clients from all parts of the country. He certainly has made that many new friends.

It was splendid to see the two leading daily papers of the city vieing with each other in making the Board Meeting the most prominent topic in their columns for nearly a week. Thus the addresses and doings of the Board were given the widest publicity possible in the Pacific Northwest.

There were many smaller gatherings of old-time friends in connection with the Board Meeting that were not reported in the press but that were exceedingly delightful and refreshing to those fortunate enough to participate. Among these gatherings was a social dinner one evening at The Lincoln when fourteen Iowa College graduates and friends met with Pres. Geo. A. Gates, as the guest of honor. Though Pomona now claims the President, he still retains his first love for Grinnell and the Grinnell spirit.

Another delightful gathering was at the hospitable home of Supt. and Mrs. W. W. Scudder in West Seattle, when four members of the class of '85 Hartford Theological Seminary, sat down to a bountiful dinner and recalled reminiscences of Seminary days and life. Those present were Secretary and Mrs. James L. Barton, Rev. W. E. Strong of Amherst, Mass.; Rev. and Mrs. W. W. Scudder; Rev. and Mrs. C. R. Gale. Supt. and Mrs. Scudder's charming family of six children and their venerable grandmother, Mrs. Wright, added interest and merriment to the happy occasion.

The final farewell service to the missionaries of the Board who sailed on the Dakota September 20 for Japan, was held on board the steamship an hour before the boat sailed. Gathered in the beautiful library room were Rev. and Mrs. Samuel C. Bartlett and their four boys; Rev. and Mrs. Henry J. Bennett; Rev. Cyrus A. Clark, Mrs. Agnes H. Gordon, Miss Cornelia Judson, with missionaries of other boards, and a large number of friends from the Congregational churches of Seattle. Supt. W. W. Scudder presided. Felecitious words of Godspeed were spoken by Revs. H. Edwards Mills and H. C. Mason. Rev. Mr. Bartlett responded for the missionaries. Rev. J. T. Nichols offered prayer. Rev. Samuel Greene, D. D., pronounced the benediction. On board the same ship, in the dining room below, were several members of the Japanese peace commission on their way home. The Japanese Consul with his wife and daughter and a number of other well-dressed Japanese were present to wish the peace party bon voyage. Wine flowed freely and its odors filled the apartments. We may be glad at least that the ships which carried the rum carries also the missionary. It was a majestic sight to see the great ship swing out into the bay and turn her prow toward the lands of the Orient. Today, Oct. 5, the cable announces the arrival of the Dakota at Hongkong, having made the trip from Seattle in fifteen days.

The Dawson Meetings.

The Dawson meetings, which began the day following the Board's last session, continued for ten days, closing Sept. 29. At the last meeting Dr. Dawson expressed disappointment that the popular response to the meetings had not been larger. In that feeling of disappointment the pastors share. The largest audiences Dr. Dawson addressed were those of Sunday when he spoke to about 1000 men at the Grand Opera House in the afternoon, and in the evening at Plymouth Church to as many people as the building would hold. Other audiences averaged about 500 each. This lack of popular response may be accounted for in part by the fact that the meetings followed so soon after the Board's sessions when the people had been surfeited with the good things of that great gathering. Naturally people were somewhat tired. and with many the spirit was willing, but the flesh was weak. Moreover, it had not been possible to prepare thoroughly for the meetings. The weather, too, always convenient as a scape-goat, which had been on its good behavior during the Board's session seemed unable to stand the strain longer and the ten days that followed were more or less inclement. Dr. Dawson preached some strong sermons and con-

ducted his mission on a high plane of address and appeal. He exalted evangelism, and made it more evident than ever that the most effective evangelistic work is that which is done by the regular pastor with his own people. On the last day of the mission the Congregational ministers of the city and vicinity gave a luncheon at The Washington in honor of Dr. Dawson. It was a pleasant and profitable occasion when the doctor spoke of his experience as pastor and evangelist. During the ten days of the mission Dr. Dawson was the guest of Mr. James A. Moore at The Washington.

Church News.

Oakland, Fourth.—The Christian Endweavor Society has pledged itself to a vigorous effort to double its membership before the next State Christian Endeavor Convention.

Los Angeles.—The First Church is under full headway after vacation. Dr. Judson Smith, Dr. Frank Sanders and Miss Wheeler have been heard in this church since the meeting of the American Board. On the 8th, 34 were added to the membership. Present membership is 1,524.

Guerneville.—At the present time the church at Guerneville is without a pastor. Rev. E. Hoskins, who has been preaching for some time for the Union Church at Beulah, near Mills College, is spending his vacation with the Guerneville Church and finds the work there in good condition.

Garvanza.—A promising church having been organized at this place a few months ago, the erection of a church building is contemplated as soon as funds can be secured. The first subscription to this fund was made on a recent Sunday. The work at Garavanza is in charge of the Rev. Dr. Hill, of Pasadena.

San Francisco, Chinese.—At communion service on last Sabbath, Pastor Jee Gam was privileged to receive four persons to membership, two by letter and two on confession of faith. Those coming by letter were Prof. Chan, of California University, and his wife. Prof. Chan was formerly Chinese Vice-Consul at San Francisco, having previously served as one of the secretaries of Minister Wu-ting-Fang at Washington.

Sacramento.—The trustees of the Mary A. Crocker Trust, Mr. George Crocker, Mr. William H. Crocker, Mrs. Chas. B. Alexander and Mrs. Francis Burton Harrison, have given the First Congregational Church the sum of $1,800, which is to be devoted to the purpose of rebuilding the pipe organ, which, when completed, will be known as the Crocker Memorial Organ. This gift is made as a memorial to Mr. and Mrs. Chas. Crocker, who were for a long time connected with this church. It is expected that the organ will be completed about the first of the year, and will be the finest and most perfect in the city.

Oregon.

Astoria.—Pastor Rev. L. D. Mahone preached to a crowded house on October 1st. The congregation was in part composed of the Order of the Knights of Pythias who came in to listen to the pastor's sermon on "Some of the Saints of the Knights of Pythias."

Nevada.

Reno.—The Reno Church is in the midst of a forward movement which is revealed in the rapid growth in all departments of the church. Last Sunday was communion service and eight new members were received. Several applications for membership have already been made for the next communion. In the past six months about $400 has been expended in repairs. On Tuesday evening Dr. F. K. Sanders addressed 250 people on "The Bible's Place in Literature." Afterwards the ladies tendered a reception to Dr. Sanders and Rev. and Mrs. C. L. Mears. The outlook in Nevada was never more encouraging.

Notes and Personals.

The largest number present at any regular service since the enlargement of the church at San Jose cheered the heart of Pastor Rev. W. T. Patchell last Sunday evening.

A desire has been expressed by the Congregational and Presbyterian residents at East Hollywood, near Los Angeles, to have a church organized in their community. There are twenty families of these two denominations as a nucleus for organization.

The many friends of State Treasurer Truman Reeves and wife, who read The Pacific, will grieve to learn of the death of their only grandchild, little Claribel Driver, daughter of F. B. and Clara Reeves Driver, at the home of Mr. Reeves, in Sacramento, on Saturday, September 30th.

A bull fight in the vicinity of Richmond Church, San Francisco, on last Sunday, does not present a cheering prospect for Pastor Luckenbach. It, however, speaks volumes for the depraved tastes of a considerable element of San Francisco's population. The Pacific coast has not yet wholly freed itself from the influence of Spanish civilization.

Dr. W. C. Pond, Superintendent of our Chinese work in California, spoke at the Congregational Church at Saratoga last Sunday morning of the work under his care, for which he received a contribution of $55.00. He gave a talk in the evening of the recent American Board meeting. As might be expected he speaks of the people of that church as being large-hearted and generous.

Rev. L. P. Hitchcock, pastor of Alameda Church, has adopted the helpful custom of presenting a neat booklet to each one who unites with the church. It contains the "Confession of Faith" and "Covenant" of the church, some "Helpful Rules" and appropriate passages of Scripture; a certificate of membership and a picture of the new church, and also of the pastor. If this were done in every church there might be fewer who would forget their covenant with God and his people.

Our churches are asked by the officers of the American Board not to forget that October 29th is "Foreign Missionary Sunday," and are strongly urged to fittingly observe the day, especially in their Sunday-schools, by generous offerings for foreign missions. This is of special urgency, not simply because of the American Board debt, but more because of the unprecedented opportunities for greatly enlarging the work, especially in China. "Freely ye have received; freely give."

From a breezy letter to a friend of Rev. C. D. Milliken, formerly pastor of the Cupertino Union Church, Cal., it is learned that he arrived safely at his Waimea parish, H. T., after his pleasant vacation in California. He reports a delightful voyage on the new record-breaking steamship "Siberia," making the 2,100 miles from San Francisco to Honolulu in four days and nineteen hours. Mr. Milliken has his work as pastor and tutor well in hand again, and is pleased to report two of his last year's pupils well started in St. Matthew's School at San Mateo.

A considerable number of Russian people, intensely religious and somewhat of the Puritan type, who call themselves the Russian Brotherhood of Spiritual Christians, are making their home in Los Angeles. A desire for the freedom of this country has not only impelled them to come but has found place in the hearts of thousands of their countrymen and only waits opportunity for realization. In Christian courtesy Bethlehem Church has been opened to them and they hold a service there of their own every Sunday with a congregation of about two hundred and fifty.

The Minutes of the California Conference of the Methodist Episcopal Church were printed in the printing office of The Publishing Company of The Pacific this year and delivered within ten days after the conference had adjourned. They made a pamphlet of 140 pages, six by nine inches in size, and the work was pronounced the most satisfactory for many years. We say that this work was done in the printing office of the Publishing Company of The Pacific. It would be more accurate to say that it was done in the Pilgrim Printing office at 809 Mission street, San Francisco, an office owned largely by the present writer and out of which an effort is made from week to week to make up the deficit on The Pacific. In this printing office the Publishing Company of The Pacific has an interest. It is mainly by the carrying on of this printing business, largely an individual enterprise, that funds are secured for the maintenance of The Pacific. It may interest some Congregationalists who do not already know it to learn what the printing office is for, and this note may be the means of turning some in that direction. A little more reciprocity would lighten the heavy burden somewhat.

DEACON CHASE.

A Tribute by the Rev. William Rader.

Among the useful laymen in the Congregational churches of San Francisco and California, was Deacon W. W. Chase. He was the pastor's friend at the Third Church, and it made no difference who the pastor was. Deacon Chase was a familiar figure in that church. All loved him. He had his own peculiar way, and took an interest in the slightest details of the church work. Unless illness prevented he was at his place on Sunday, and at the Wednesday evening service. Not only was he devoted to the interests of the local church, but he took an active part in the larger work of the denomination. I do not hesitate to say that Congregationalism did not have a better layman in California than Deacon Chase. He was progressive. He wanted to see things move along; and certainly by his money and effort and influence, he did his part to move them along.

I loved this great and good soul, so simple, and genuine, and kind. The children loved him in the Sunday-school. His memory will be blessed in the Third Church. To me he was a strong and helpful friend. Among the precious memories of the Third Church will be the noble man we knew as Deacon Chase.

RALLY SUNDAY AT OLIVET CHURCH.

As a trumpet call to its Sunday-school forces Olivet Church, devoted Sunday, Oct. the 1st, to rally work. While this church has a good Sunday-school army, 150 strong, it was thought that a special day and service might still farther increase, both attendance and interest. Superintendent Finch carefully appointed his committees and so well was their work done that both decorations and exercises were a real success. Each class adopted a name and a motto for the coming year. Some of these, such as "The Tongue Guards," "The Hard Workers," "The True Blues," "King's Knights" and the "Grateful Gleaners" were very suggestive. The pastor, Rev. Ben F. Sargent, had prepared a chart representing the steps upward and onward which a Christian must take to have an abundant entrance into the Father's house. A picture of the chart used accompanies this. The rallying was

continued through the day, 44 being present at Christian Endeavor, which has the largest membership in its history.

In the evening the pastor gave an object lesson on temperance, using a pair of balances in which he weighed the cigarette, a bottle of wine and some dice and sought for something to balance their power, finding it at last only in the power of truth as represented in the Bible. Many children present signed the Loyal Legion pledge and most of the young people the C. E. temperance pledge.

MONDAY MINISTERS MEETING.

Prof. W. W. Lovejoy who has recently returned from an extended trip to the Old Country spoke before the ministers of his experiences and impressions. He reported having spent most of his time in England and Germany, and having been greatly interested in observing the religious conditions in these countries. The people of Germany impressed him as having a strong sense of institutional life, the disposition to act collectively rather than individually, going to church whether they liked the preacher or not. He visited Dr. Campbell's church in London at every opportunity, and spoke of him as a great preacher—as having an idealistic and poetic style of thought and yet the common people eagerly sought to hear him, sometimes great crowds being in waiting at the doors of the church for an hour and a quarter before the time of service. Mr. Lovejoy observed what seemed to him a more worshipful spirit in the English and German congregations, than in American churches, as indicated by the whole-hearted manner of their singing.

In Dr. Campbell's church he found no soloist or quartette choir but a choir of twenty or more voices to lead the great congregation in the service of song. which to him was deeply inspiring and promotive of the spirit of worship. He thinks it would be a decided gain if more was done to promote congregational singing in our churches and more dependence were placed on the congregation for this part of the service.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The annual meeting for election of officers for the coming year and for the transaction of other important business will be held at the First Church, Oakland, Thursday, October 19th, at 2:30 p. m.

LAURA T. PERKINS, President.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

October 22.

Topic:—Sacred Songs that Have Helped. Eph. v:15-20; Col. iii: 15-17.

There is a speaking in the words of scripture and in oral testimony, and there is a speaking through the medium of sacred poetry wedded to appropriate notes, and the apostle is thinking of such when he enjoins those to whom he is writing, to speak to one another "in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord."

If the value of sacred song to the cause of Christ were ever faithfully tabulated its sum would be glorious. To express the heart in melodious measures has ever been a prime instinct of the race. As there has never been a people without language, so there has never been one without song. The wigwam of the savage, the palace of the magnate with all the grades of homes, or abiding places, between, have alike echoed and been enlivened and made sweet by music. All religions of which we have any knowledge have employed the agencies of song. What wonder then that Christianity, which ever keeps nearest "to nature's heart" while ever reaching out to that which transcends nature should make great use of this—one of the most powerfully conserving, as it is one of the deepest intuitional forces within our reach.

Speaking through testimony and speaking through song have been, like the Siamese twins, almost inexoricably joined together, and ever, in peril, when not so joined. What would a church do without its choir and congregational singing? What would Moody do without his Sankey? or the Christian Endeavor Society without its ever present "Sacred Songs" and hymnals? Speaking and singing are like husband and wife and "What God hath joined together let not man put asunder."

Songs That Have Helped. Probably, if a symposium were writen, like that on books in the "Forum" a few years ago, and lists given by many acknowledged debtors, there would be much variety, possibly no two would send in precisely the same list. So different and varied are the circumstances of human life, so kaleidoscopic the number of human needs that a vast collection would be necessary to express all the shades of feelings, gratified. And yet, as with books that have helped, so it would quite surely be with such lists of hymns there would be a few great favorites which many would include.

There are some hymns that are almost needful to clearly express the heart of the church. They embalm scripture and divine truth so perfectly that when we wish to enunciate it with intelligence and simplicity we recur to them with almost as much readiness as to a Bible text. They are Gospel hymns in fact and breathe in every line its spirit. We speak now particularly of the grand old hymns of the church, though the same also applies to many "gospel hymns" and Sabbath-school hymns as well. There is a disposition to criticize many of these now-a-days and adjudge them weak, some even twaddle. Perhaps in some cases such criticism is just. Many have no doubt been manufactured to "pad" a collection. But to class the great revival songs—many of them true hymns—with these is to fail in discrimination. The revival hymn has its distinct place and function in revival work and no other will work as well. To call the sweet, uplifting, evangelical hymns of Fannie Crosby twaddle will hardly appeal to well-balanced minds, anywhere. There is a distinct needed note in that much criticized hymn, "Oh to be nothing, nothing, only to lie at his feet." It breathes a spirit of renunciation and humility, which our rushing strenuous age may well stop a little to consider. There might even be said a word for that most belabored Sabbath-school song, "I want to be an angel and with the angels stand." Now of course to be accurate in the use of terms, one would never employ the word "angel" to express the idea of a human spirit in the after life, and yet there is a symbolism and suggestive force in the word and the picture in the white robe, the golden crown, the melodious harp in hand and the rest in the sweet poem, without which the world would be robbed of some of its best helps to imagine to itself the spiritual state. It is poetry of course, but who would wish to live in life if all the poetry were taken out of it. We must not press figures too far. We spoil a rose by picking it to pieces.

Of the great hymns of the church other than the strictly Biblical, such as the Gloria, the Magnificat, the Te Deum and others, how helpful is that "greatest of all," written by Toplady a century and a quarter ago," "Rock of Ages," has been sung at more communion seasons than any other. I remember that a

pastor in the East once tried to substitute "O happy day" for it, but we never felt that the same depths were sounded, although the second is a very uplifting hymn. Then Bishop Heber's noble lyric, "Holy, Holy, Holy, Lord, God, Almighty." How ethical and yet how worshipful. Morals and religion are here sweetly blended, or as Dr. Dodds would say, here is both the ethic and the dynamic whereby the ethic may be secured. Another beautifully soothing and quieting hymn is Lyte's "Abide with me, fast falls the eventide," and what would we do without "Nearer, my God to thee" and "Just as I am" and "There's a wideness in God's mercy" and "I would not live alway" and "I'm but a stranger here, heaven is my home" and all the rest. The faith of the church has been preserved often in dark days by the hymns of the church. What the ballads of a nation are to that nation in its patriotism the hymns of the church are to that nation spiritually. They inshrine its deepest, truest, most imperishable thinking, they voice its profoundest convictions, so that a revival of religion that is not a singing revival is no revival at all.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

An Eastern paper says: A traveler just returned from a tour of the Rocky Mountain and Pacific Coast region says that he was surprised one evening to find a large picture of Dr. Edward Everett Hale hanging on the wall of a little inn in Oregon. The landlord explained: "Ye see, mister, a good many strangers come along here, and want me to take care of them. I don't know nothin' about them, of course, but if they know Dr. Hale's picture I know they're good for somethin' and I let 'em stay. I'm a Yankee myself."

A medical journal published in Berlin calls attention to the large increase in deaths from alcoholic excess among women of all lands. In 1883 only 397 women died from delirium tremens in England, but this number had increased to 740 in 1891 and 1,575 in 1900. In ten years the number of women dying from excessive drinking in Ireland increased 100 per cent, and from one-seventh to one-sixth of all women set down as "alcoholics" in Prussia, died from drink. The authority which presents these statistics ascribes this result to the large use of "patented" medicines by women, showing that many women become dependent upon such stiumlants without knowing what it is that they take. The article goes on to say that the consumption of brandy has noticeably increased in Germany, and that "light beers" are not a preventative of excess in the use of distilled liquors, but ofttimes lead to it.

There are indications that bamboo growing may become a profitable industry in this country. A firm of importers and exporters of Japanese goods, who have leased a large tract of land on Bainbridge Island, near Seattle, to demonstrate the possibility of growing Japanese plants there and to teach American farming methods to Japanese, have been growing bamboo there with success. The stalks are now more than five feet high, and it is believed they will grow to a height of from fifteen to twenty feet. No attempt has yet been made to grow the heavier class of bamboo, that is used in the Orient for constructing houses, ladders and for a variety of other purposes. According to members of the firm making the experiment the bamboo has shown every indication of developing as rapidly in the State of Washington as it would in Japan. The quality of the stalks is said to be equally as good.

Surgeon-general Wyman of the marine hospital service called attention in a recent report to the evils of ill ventilated public conveyances, particularly railway coaches and street cars. Considering the progress made by sanitary science in recent years, it is noteworthy that comparatively little is done toward proper ventilation for public conveyances. It is universally recognized that pure air is essential to health and a powerful agency in checking the spread of disease. It is difficult to ventilate a steam railway car and at the same time keep out dust and cinders, yet the problem can be solved by science and money. The condition in the average street car during rush hours is even worse than on railway coaches, and can be more readily improved. Boards of health throughout the country are acting upon Dr. Wyman's hint with a view to securing adequate ventilation for all public conveyances.

The proposition to call the new Indian state Sequoyah revives the memory of one of the most remarkable men ever produced by the aboriginal race of North America. Sequoyah was a half-breed Cherokee, born about 1770. He was an inventive genius, worked with remarkable success as a silversmith, and although it is said he could neither read nor write any language, he invented for his people the Cherokee alphabet. "He perfected the alphabet in 1821, and since 1829 books and newspapers have been published in the Cherokee language. In 1822 he moved to the new Cherokee Nation, Indian Territory, and lived near where the town of Muldrow now stands, his trading post being Fort Smith, Ark., some of the older inhabitants of which still remember him. The Cherokee-American alphabet contains eighty-six characters, and is one of the wonders of the world, considering the fact that its originator was an illiterate Indian."

According to the latest Japanese census there are in that empire 193,299 Shinto temples and almost exactly as many shrines, 193,127 or together 386,426, at which there minister 84,488 priests and workers. Of Buddhist temples the census records 72,268 with 37,602 shrines, making together 109,870 places of Buddhist worship, at which there minister 73,270 priests and workers. Buddhism being evidently somewhat more dependent on such ministrations than Shintoism is, for this latter centers around the family whose head takes in each case upon himself many of the functions of a priest. Besides this great number of Buddhist and Shinto temples and shrines, that of Christian churches and missions, 1,142 would seem pitifully insignificant if one could not look beneath the surface and recognize that their moralizing influence upon the people was actually greater than that of all the others together. This is seen immediately when the number of centers is contrasted to the number of workers. Of foreign Christian missionaries the census reports 441; of native Christian workers 10,038. Each church and mission has thus about ten workers attached to it, while there is but one Shinto priest or worker for every four places of worship, and barely two Buddhist priests or workers for every three.

The great iron bridge which is the most picturesque point of the Cape to Cairo Railway, spans the

Zambesi river at a height of 420 feet above low water, crossing the gorge at Victoria Falls, and is consequently the highest structure of the kind in the world, the second highest being the Viaduct Du Viaur in France, with a height of 375 feet. The bridge is of the cantilever type, was constructed in three spans on the girder pattern, and has a width of thirty feet. The height of the falls at the places known as Danger Point and Boiling Pot is 420 feet and the width of the river above the cataracts is fully a mile, while the cleft in the plain through one spot to scarcely more than one hundred yards. Victoria Falls are considered as one of the greatest sights in the world, the cloud of vapors arising from them moistening the banks of the river, which contain all their original beauty, having been thus far unmolested by the hand of man. Along the river a dense growth of grass and foliage flourishes, serving as food for great herds of buffalo and numerous other animals. This primeval beauty, however, will be of short duration, for even now a project is in hand to harness the mighty force of the falls as Niagara has been harnessed and so provide power for the mines, which are the leading industry at this point.

The Rev. Dr. Schauffler says that there are certain parts of the city of New York, in the borough of Manhattan, so densely crowded with people that if all of what is called Greater New York were equally crowded it would contain more than the whole population of the United States, which is nearly eighty millions. He states that he sampled four blocks and found an average of twenty-five hundred per block, the blocks being about seven hundred feet long and two hundred wide. It is further stated that if all the people on both sides of certain streets were to take it into their heads to come into the streets at the same time there would not be standing room for them. Contemplating city mission work Dr. Schauffler says that there are in New York city difficulties that exist nowhere else in the world. The massing there of so many foreigners presents a problem such as no other nation ever had to solve. As to the country in general he says: "Immigration in the last twelve years has far outnumbered the downpour of the hosts from the Roman Empire. Less than a million upset the Roman Empire. We have received within the last twenty years more than twelve millions." But as a Christian optimist, and as one who believes that we have something better to impart to them than they to us, he says: "Yet we are not to become foreigners, but the foreigners are to become we."

Our Seventh Day Adventist friends who insist that the seventh day is the only Sabbath and hold all Christian observing and other day are living in violation of the Word of God would do well to consider a fact that obtains as regards the observance of the Sabbath throughout the whole world. From the "St. Louis Christian Advocate" we cull the following: "It is singular though little known fact that every day of the week is regarded by some class of religionists as a weekly day of worship, in fact as a Sunday. Among Christian nations, the first day or our Sunday is kept holy. There are sects of Greek Catholics that observe Monday, while the Sunnites among the Persians cease work and go to mosque on Tuesday. Assyrian Christians observe Wednesday as their Sunday, while one or two sects of Coptic Christians hold their weekly services on Thursday. The orthodox Mohammedan Sabbath is on Friday and the Jewish on Saturday." These religious convictions touching the Sabbath show conclusively that engrained in the heart and life of the race is the principle of a rest day one of seven. In the midst of the doubtful disputations touching what day of the week shall be the Sabbath is the ever present and imperative, as if by divine prerogative coming out of the clear sky, is God's mandate to the race, "Keep My Sabbath holy, by doing no ordinary work therein or by buying or selling."

It was some ever-timely, wholesome, and eminently sound advice on the subject of citizenship and its duties which Lieutenant-Governor Bruce recently gave in an address before a body of church-going men in New York City. One sentence from the address, in particular, deserves quotation entire as a concise and epigrammatic utterance of a great and vital truth in practical politics. "Many a man," said Mr. Bruce, "can be a good citizen without being a good Christian, but there is not a man in the world who can be a good Christian without being a good citizen." Other equally important truths urged and emphasized by the speaker were to the effect that it is as much a citizen's duty to be at the polls as in the pew or the prayer-meeting; that "everywhere the good outnumber the evil, and it is only necessary for the good to get together, and the country shall indeed be governed by the people for the people." Mr. Bruce further urged the point, often emphasized in these columns, that there is a latent power in the churches of the city and the land sufficient, if aroused and put into united action, to cleanse all the fountains of law and government, high and low, national, State, and municipal, and inaugurate a new and better era for the nation. If this betterment is not affected, said Mr. Bruce, "I am ready to lay the blame at the door of the church." And that is where it belongs.—Leslie's Weekly.

One of the strongest evidences of Christianity the modern world had seen was the grand career of the late Dr. Barnardo—a life of devotion to the comfortless and care for the weak. As a young man in London some forty years ago, while equipping himself for missionary work in China, it was revealed to him how many homeless, friendless, fatherless and motherless waifs there were in that great swirl of population. He imparted his discovery to influential people. Full of his subject he spoke from the public platform. Then came the renunciation of his plans for the foreign field, with the gift of a few pennies from a working girl to help rescue the forlorn children of London. The gigantic possibilities of his work possessed him through this humble donation. It was common knowledge what Dr. Barnardo has accomplished in his life of self-denial. He had not been content with physically training his charges, but had striven to vitalize them with Christ's truth and to create in them a change of heart. It was Barnardo that solved the puzzle of appealing to the young and taught to Great Britain and other nations the solution of a problem they had struggled with for years. Love and homelike surroundings had bound friendless children to him where before hard discipline had fallen short of its mark. There are throughout the world today more than 60,000 people—many of them occupying important positions—whom Dr. Barnardo had started in life. Throughout his forty years of prayer and effort over $12,000,000 have been subscribed to his great work of mercy that embraced the world.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Fourth Quarter. Lesson IV. Ezra iii, 10—iv, 5 October 22, 1905.

Rebuilding the Temple.

If there ever was a time when the Jews might have felt excused from celebrating the Feast of Tabernacles, this was it. They had well earned a rest after their long and toilsome journey from Babylon. They were just fairly dispersed to their ancestral cities. They were busy building homes and fencing fields. Not to provide for one's own were to be worse than an infidel. Going up to Jerusalem, too, could not fail to excite the suspicion of their hereditary foes. The dread Edomite fortress, called, significantly, the Scorpions, must be passed.

How was this triumph over an environment so unfavorable achieved? If they had come separately, one by one, to Zion, its desolation might have overpowered them. But in union there was strength to resist the uncanny gloom of the place. They gather themselves together as one man. They repress all idle and sentimental musings, plunging at once into religious service. They shovel away the debris, find the base, and rear again thealtar of burnt sacrifice. They resume the morning and evening ritual—the whole burnt offering, typical of an entire consecration to God. Thus they are able to observe their national thanksgiving day in spite of the unfriendliest of environments.

They go from strength to strength, every one of them in Zion. They find themselves heartened even to undertake the gigantic task of rebuilding the temple. They give out the contracts, and set forward the workmen in the house of God. Soon there is rejoicing over the completion of the foundation. Trumpet and cymbal, responsive choirs, and the loud acclaim of all the people make a praisful torrent that breaks in joyous reverberation upon the Judean hills afar.

Just at this juncture a subtle and capital crisis occurs. The Samaritans, apparently in good faith, proffer aid and beg the privilege of co-operation in building the temple. It was a covert effort to infuse a heathen spirit. The Samaritans were a mongrel people with a mongrel creed. Their admission as a recognized and constituent element in the Hebrew church would have lowered its tone and eclipsed it faith.

Zerubbabel, an ever-living hero, stood out against the proposition in forceful and uncompromising attitude. Zerubbabel was determined that the undertaking should go forward as "Cyrus, the King of Persia, had commended," although he could foresee the petty annoyance and delay which would come of his decision.

Key and Analysis.

I Arguments against observing the feast.
  (1) Had earned a rest.
  (2) Family interests demanded presence at home.
  (3) Invite attack of enemy.
  (4) No temple yet.
II. Obedience.
  Evil of gain of exile.
  Joy of service spite of environment.
  Advantages of congregational worship illustrated.
III. The gan of obedience.
  Encouraged to rebuild temple.
IV. A crisis.
  Proposition of Samaritans.
  Ancient case of "tainted money."
  Zerubbabel uncompromising.
  Kept faith with Cyrus.

The Teacher's Lantern.

It is evidence of the divinity of religion that it makes one superior to his environment. It makes a thanksgiving-day amid ruins possible. In a world where we are ever subject to the loss of friends and property, a religion that can keep one serene in mind, and even suffuse a quiet joy, is a religion exactly suited to human need.

Haggai and Zechariah were the patriotic leaders of the day, encouraging the people in a task, humanly speaking, far beyond the means at their command.

This epoch is typical of all reform periods. It had its light and shade, its progress and delay. This ancient page teems with suggestions for to-day. Temperance advocates, civic reformers, peace promotors, and many others may here find encouragement and guidance.

"The people shouted with a great shout." This was not on the program. It was a spontaneous amen injected into the ritual. There is a healthful sufferance and genuine expression of approval on the contrary.

Our Boys and Girls

A PAIR OF SHOES.

One summer day a dozen years ago a twelve-year-old boy was seated behind a small desk in the ante-room of a New York morning newspaper office. He was one of the regular force of office boys. One of these had the day before gone away, a fact which had in some mysterious way been noised abroad, and during the day a score of other boys had been in to apply for the place. None of them had been engaged.

Shortly before six o'clock another boy appeared, about the age of the one who sat in the room.

The boy in the chair looked the other over carefully without replying. The applicant was a clean, manly looking little fellow, with frank blue eyes. The office boy went into the inner room, and then the assistant editor appeared. "What's your name?" he asked, briskly.

"Walter Simmons, sir," answered the boy.

The man rapidly questioned him further, and looked at his letters of recommendation. In a moment the boy was engaged.

"You'll go on the night force," said the editor. "Begin to-night at six o'clock—you'll get off somewhere around two. There'll be a couple of the old boys here to tell you what to do."

"Yes, sir," answered the boy, moving toward the door.

As he stepped from behind the desk the editor noticed that he was barefooted.

"Here, where are your shoes?" said the man. You'll have to hurry if you've got to go home after them."

The boy looked down and hesitated. Then he glanced up at the man and said:

"I haven't any shoes, sir."

"No shoes? Well, we can't have a bare footed office boy. Can't you get some?"

Again the boy hesitated. "I'll try my best, sir," he said, with a slight tremor in his voice.

"All right. Turn up here at six with shoes on and the place is yours—otherwise we'll have to get some one else," and the editor hurried away.

The boy walked slowly out to the head of the stairs. He paused here, and gazed wistfully back into the antercom. Then, catching the eye of the boy inside, he turned and ran down the steps.

"Hi, there? Hold on, kid!" came a voice from the head of the stairs. He turned on the first landing, and saw the other boy looking down at him.

"What's the reason you ain't got any shoes?" asked the office boy.

"All worn out and thrown away. I've been out of work a month, and my mother's sick."

"Got any stockings?"

"Yes, one pair," and he gazed down at his bare legs below short trousers.

"Well, you must be about my size. I have a pair of shoes I might lend you for a week till you draw your pay. What'd ye say to that?"

"You wouldn't ask if you knew how much I want the place."

"Well, you skip home and get the stockings. Come right back and wait where you are. You'll have to hustle if you get back by six."

Walter certainly did "hustle;" he was back several minutes before six, and stood panting on the landing, half afraid that the other would not keep his word. The next moment his newfound friend looked down at him.

"Sit right down there," said the office boy. "Put on the stockings and I'll be along at six."

Walter did as he was told, and as

everybody went up and down by the elevators he was not disturbed. In a few minutes the office boy came, sat down beside him, and began taking off his shoes.

"This is the only pair I've got," he explained. "Nothing very stylish about them, but if they'll do on my feet, they'll do on yours. They cost a dollar anyhow, and you want to be careful of them—no skating on the floor or kicking the desk legs. Try that one."

"That fits all right," answered Walter.

"Well, get 'em both on quick. My name is Tom Bennett, and I live at 989 Roosevelt street. There's a bakery in the basement that's open all night. The boss knows me. When you get off at two, you go round there and leave the shoes with him. I'll tell him you're coming. See that you don't fail, 'cause if you do I'll be out of a job myself to-morrow. I got your name and address from Mr. Hunt, and if the shoes ain't at the bakeshop in the morning I'll be looking for you." He stuffed his own stockings into his pocket and went down the stairs in his bare feet. The other went up and began his duties.

For a week this arrangement was kept up. Tom found his shoes each morning at the baker's, and each evening the exchange was made on the landing. At the end of this time Walter was able to get himself a pair, and the partnership in foot-gear came to an end. But the friendship so oddly begun has never ended, and both boys proved to be capable of rising to better things. Tom is now in the business office and Walter is a reporter.—Hayden Carruth, in Youth's Companion.

STUDIOUS MEDITATION.

One of the most valuable habits that a Christian can establish is that of a studious meditation on Bible themes and general spiritual and moral subjects. It has been my custom from youth to the present time to devote a good deal of attention to a direct study of the Bible, although not so systematically as many people have done; and it has also been my habit to daily meditate upon moral and spiritual themes. And the meditation which I now especially refer to and commend is an exercise aside from the immediate study of the Bible, and while one is walking around, or is quietly sitting in some place alone. In leisure moments, as one sits in a contemplative mood, and with open mind, he may meditate upon some subject which then comes to him. I have often found that when I have sat in a state of meditation, there have come to me two or three subjects which were out of the ordinary range of my thinking. Indeed, many of the most striking thoughts which had ever occurred to me appeared with great force at such times. Then, too, many a familiar truth has flashed out meanings that I had never before thought of, and the more I meditated upon them the more evident it became to me that they were true meanings. It is in this way that I have learned a great many truths and lessons which I received in no other manner. I sat waiting for divine instruction, and it came to me while I mused. Such seasons are high spiritual refreshments. Moreover, he who thus meditates is all the while being freshened in thought. He is kept out of musty ruts. Hence it is that he continues to grow in thought and in strength of spirit. It also follows that exhilarating surprises come to the meditating one. He is amazed that he had not before seen the truth in such a light as now it appears to him. I therefore urge my readers to cultivate the habit of humble and studious meditation. It is most worthful.—C. H. Wethebe in Philadelphia Methodist.

THE COMMON PROBLEM.

It is the part of true wisdom to live our life in its actual conditions, not calculating what we could do or could be if we had certain other circumstances, but rather accepting the conditions in which we must live, and making them serve us with opportunities for being noble and doing worthy things. Says Robert Browning:

The common problem, — yours, mine, every one's,—
Is, not to fancy what were fair in life,—
Provided it could be, — but, finding first
What may be, then find how to make it fair
Up to our means. — A very different thing.

A TALE FROM ALASKA.

This curious tale comes to "The Churchman" (of New York) in a letter from Alaska: "I heard," writes the missionary, "about a Swede who arrived at Skagway in the early rush and who was unacquainted with the climate. He started out with a heavy pack and walked and walked, promising himself that he would rest when it got dark. They say he walked four days and nights and then died. And," the writer adds, "the reason why chickens cannot be raised successfully in Alaska is that they all die of insomnia in the summer."

A boy is reported to live in Boston who is so bright that the family look at him through smoked glass.

THE RESURRECTION OF JESUS CHRIST.

The Christian church was born of the certitude of the resurrection. It is the foundation on which the apostles built. Thomas a' Becket and Savanarola brought no new idea into the world when they reappeared to their disciples. Jesus, when he reappeared, brought the church into the world; his cause has triumphed because he has risen from the dead. Otherwise it would behoove us to say his cause triumphed because the Sanhedrin stole away his body.

To him who believes that God works in history, the resurrection of Jesus is an indispensable fact. Let us compare the first Good Friday on the one side and the preaching of the first Pentecost on the other; what took place between those two days. The former is marked by a defeat which seems entirely final, the latter is the magnificent dawn of the history of the church. Between the two, something certainly transpired which transformed the apostles; we call this event the resurrection of Jesus Christ.

The resurrection did take place. It brought about the birth of a new world. Jesus is alive; he is alive indeed; he will die no more. This brilliant Son still enlightens the world. The third day after the crucifixion a new horizon was unfolded, a new world was begun. God has intervened to give us in the course of human generations him whose pure and holy life would be inexplicable without this intervention. He has likewise intervened by a sovereign act to give us a risen Christ, without whom the development of Christianity would certainly not have occurred.

All traces of the ignominy of Good Friday have disappeared, and not only have they disappeared, but ignominy itself has been changed into glory, defeat into victory, and the salvation of the world has been wrought by the cross. Let it not be forgotten that Christian consciousness was then born; it is not simply that the disciples believed in the reurrection—the resurrection transformed them. It can not be said they thought they saw Jesus, but were mistaken, for the transformation which took place in them can not be denied, and the transformation consists in this: It is no more they who live, but Jesus Christ who lives in them.

The resurrection of Jesus in the souls of his apostles is the certain proof of his resurrection in history. The resurrection of Jesus was a creative act of the living God, of the Father in whom he had believed without a shadow of wavering all his days, and into whose hands, in breathing out his last breath, he had committed his spirit.—Edmond Stapfer, in "The Death and Resurrection of Jesus Christ."

Doing nothing for others is the undoing of ourself.

"It is not the clock that ticks the loudest that keeps the best time."

"Give not thy tongue too much liberty lest it take thee prisoner."

LOVE THAT LIGHTENS LABOR.

M. E. Sangster.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;
When all night long the mother wakes,
Nor deems the vigil hard;
The rose of health on the sick one's cheek,
Her happy heart's reward.

Of the love that lightens service
The fisherman can tell
When he wrests the bread his dear ones eat
Where the bitter surges swell.
And the farmer in the furrow,
The merchant in the mart,
Count little worth their weary toil
For the treasures of their heart.

And, reverently we say it,
Dear Lord, on bended knee,
For the love that lightens service most
The pattern is with thee.
O, the love, the love of heaven
That bowed our load to bear!
The love that stooped unto the cross
And saved the sinner there!

SACRED SONGS THAT HAVE HELPED.

Paul exhorts the Christians of this day to sing the praises of God in spiritual song. He indicates that where the spirit works joy will result, and where there is joy music will sound forth! The Church of God has always been a singing Church, because it has been a happy, joyful Church. When the world came fresh from the hand of its Creator, it was full of music. All nature burst forth into a song of praise to its maker, and it continues it to this day. If you walk through the valleys, climb the mountains, meander through the woods, sit by the babbling brook, or walk by the sea-shore, you will hear all nature resound with praise to God.

The people of God in all ages have burst forth in peans of victory. Miriam leads the children of Isreal in a song of deliverance on the banks of the Red Sea. Deborah breaks forth into a splendid ode picturesque in description, burning with patriotism, full of passion and pathos at what God had wrought. Hannah's song, the magnificat of the Old Testiment Church was the outburst of her deep and holy joy in the Lord. David poured his soul into the psalms and they were used in the Temple service to inspire and to bless. Think of that grand chorus of four thousand voices employed in the service of praise in the Jewish Temple.

The advent of the blessed Redeemer was accompanied by heavenly music. On the hills of Bethlehem shepherds were tending their flocks when they heard a beautiful song from the lips of the shining one singing, "Fear not for joy etc." scarcely had the notes died away when a glittering, unseen host swept into view and with a voice that rocked the heavens, sang, "Glory to God in the highest, on earth peace good will to man." and ever since His saints have praised Him.

1. The Church has always been filled with song. Music has accompanied devotions in all ages. It awakens the slumbering sensibilities of the soul. It is not only an expression of feeling it is a quickener of it. It has a wonderful power to stir our emotions and to awaken sweet and glad memories. The songs of the Church are her glorious heritage. They are heard every Sabbath day in cathedral and church, in city, village and hamlet. The great revelation of God is one, alike in the old and in the new dispensation. In all ages, God is a savior and deliverer therefore there is nothing out of date in singing the psalms, or the glorious hymns written by the Wesleys, Watt, Toplady, Luther, Newman, Phoebe Cary, Fanny Crosby or Ira D. Sankey. God has inspired these people to write these songs to the glory of God and for the praise of His saints.

2. The Christian Hymn is full of experience. Wesley's hymns filled with rich experiences of divine mercy, infinite grace, fullness of love, and sanctifying power. Charlotte Elliot was a brilliant woman but an invalid and out of her experience was wrung the hymn, "Just as I Am." Mrs. C. F. Alexander was a most devoted worker among the poor and into her life came such experiences as caused her to write, "There is a green hill far away." Mrs. Heman's heart was so stirred with mother love that she wrote "I hear thee speak of a better land." "Nearer my God to Thee." takes on new meaning as we learn that its author, Sarah Flower Adams sung it with almost her last breath. Cowper's personal history is written in his "God moves in a mysterious way." H. G. Stafford was a lawyer who lost all his possessions in a panic, and henceforth devoted himself to religion. He wrote "Where peace like a river", on hearing that his four daughters had been drowned and his wife left a hopeless invalid by the shock. Fanny Crosby has put her life into the hymns she wrote. Where ordinary words fail song gives expression to the deeper emotions of the soul. What we have felt and know we confidently tell—and sing.

3 Souls have been saved by the singing of a hymn. We remember how Mr. Sankey was attracted by "The Ninety and Nine," and cut the poem from a newspaper. At the close of an impressive sermon by Moody on the "Good Shepherd" , Sankey sung the now famous hymn, hastily improvising the music. We know that the singing of that hymn has resulted in the salvation of many souls. The "Glory Song" is being sung by thousands to-day who have been inspired to a new life through it We have heard of many who have been attracted to the church or mission by song and whose hearts were touched and whose souls were saved. The great Welch Revival was largely effective because it was a Revival of Song.

During the Civil War two lone sentinels paced their weary beats, one on the Federal the other on the Confederate side. One of the discovered the other and just as he raised his gun to take his life he heard swell forth from his heart:

"Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high,
Hide me, on my Savious hide
Till the storm of life has past,
Safe into the heaven guide
Oh, receive my soul at last."

Other refuge have I none
Hangs my helpless soul in thee,
Leave, Oh leave me not alone,
Still support and Comfort one;
All my trust on thee is stayed;
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing."

He listened until the song was ended, then concluded he would not take his life. After the close of the war one night in a prayer meeting the man who would have shot the other, told how the song had caused him to stop and think and turn to Jesus Christ for help and salvation. After he had finished another man rose and said he must have been the man who sang that song, because he was that night on duty at that place, and being lonely and homesick he lifted his heart and voice to God in song and was cheered and comforted. And so it exerted the power in the comfort of one heart, and the saving of his life and the salvation of another.

FORGET THE PAST.

There are lives whose whole past has been a scene of sin and sorrow, of darkness and desolation; a succession of blunders, mistakes and disappointments, which from this time may merge into a brighter future, like a stream, which flowing through dark canons and awful gorges, spreads out at last beneath the sunshine, flows between verdant banks, and scatters fertility through the spreading vale. So lives which to this present hour have seemed a bitter failure, may from this time expand in the joy and peace and glory of God, as a river broadens and deepens e're it loses itself in the ocean's boundless flood.

O man! O woman! weary, discontented and discouraged, forget the dead past; "let the dead bury their dead," but from this time look up to God, look forward to eternity, live by the indwelling life that Christ bestows, and the remnant of your pilgrimage will be a pathway of gladness, like "the path of the just," which is as the shining light, "that shineth more and more unto perfect day."—The Common People.

HIS MOTHER'S PROPERTY.

"Will you go with me?" asked a lady of a small boy of four.

"No"! was the prompt reply.

"Why won't you go?" said the aunt of the little fellow.

"Because I belong to mother."

The small boy had a reason why he did not respond to the invitation, and that was he did not belong to himself. Christian, when you are tempted to go into the ways of evil, when the world would entice by its attractions, and Satan would beguile by his flatteries, remember you belong to the Savior and say, "No," to them all, because you belong to Christ.

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WORD PLAY.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's stumbled," said Tom, "because you are sure to get a tumble between the first and last letters."

"Good," said Rob. "What is the longest English word?"

"Valitudinarianism," said Tom, promptly.

"No; it's smiles, because there is a whole mile between the first and last letters."

"Oh, that's nothing," said Tom. "I know a word that is over three miles between its beginning and ending."

"What's that?" asked Rob- faintly."

"Beleaguered," said Tom.

—Busy Bee.

"Own if you can one of those welcome faces,
That brings sunshine to earth's shadowed places."

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